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# MINUTES.

THE Messengers composing the 9th session of the Judson Association of Baptists, convened with the Hopewell church Miss., on Thursday before the 1st. Sabbath in September, 1861.

Brother Wm. J. Thomas being absent, the introductory sermon was preached by Elder D. W. Andrews, from 1st. Corinthians 16th Chapter and 22nd verse: "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha."

After a short intermission the messengers convened, after prayer by Elder Elijah Moore, proceeded with Elder Wm. C. Thomas as moderator, and appointed Bros. J. W. Smith and Wm. J. Thomas, to read Letters from the Churches. Then organized by Electing Elder Wm. C. Thomas moderator, Bro. C. W. Taylor Clerk, Bro. B. Jackson Treasurer.

By motion visiting Ministers were invited to seats with us.

The following committees were then appointed (viz:)

On Documents, Bros. S. W. Butler, John Keyes and H. T. Berry.

On arrangements, Bros. J. W. Smith, W. J. Thomas and John Keyes.

On Preaching, Bros. B. Jackson, W. E. Estes, W. D. Jeter and Deacons of Hopewell church.

On Finance, Bros. R. M. Borum, G. C. Thomason and T. M. Carothers.

After Prayer by Elder J. J. Andrews, Association adjourned to 1-2 after 8 o'clock To-morrow morning.

Friday morning Aug. 30, Association convened; Prayer by Elder Wm. J. Thomas.

Document A. was received and read and referred to committee on documents, (after a few moments) Committee reported that they request the association to consider the request embraced in said document; hence this association Resolved, that 1-2 an hour each morning be spent in prayer to Almighty God (as requested) during this association.

Called for correspondence from Sister associations, when came Bro. S. D. Kendall of Tishomingo, and Bro. A. D. Clifton, of Bear Creek and were invited to seats with us.

Appointed committee to assign Essays on various subjects, (viz) Bros. J. M. Cook, Wm. Putman and A. Payne.

Called for Reports.

1st. Report on the plan to be pursued by Churches, in seeking for and encouraging ministerial gifts. Read and adopted.

Dear Brethren. The ministry is of divine appointment, as appears from many passages in Gods Book, yet still according to the will of the Lord for all blessings he will be sought unto by the House of Israel, and upon this economy the great head of the church in looking upon the vast harvest and scarcity of Laborers hath bid his children to pray the Lord of the Harvest to send more laborers into the harvest; we can but feel the force of this command, and acknowledge the rightful power from whence it came.

Now dear Brethren, we should talk freely to each other giving a fair representation of all pious and divine impressions, so that we

may learn each others feelings, and judge of the nature of the gifts bestowed upon us, and furthermore, that we more frequently assemble in prayer meetings at the Brethren's Houses, and give to each brother the liberty to sing, pray and talk, that we may judge of the promise of each gift, and not merely, as it is too much the case in these days, some brother lead and sing, and kneel and call on some brother to pray, and so on through the service, without giving the opportunity to any brother to talk and tell the exercises of their mind, when we thereby become satisfied that a dispensation of God's word is committed to a brother, then encourage him in every way consistent with the Gospel, for the same spirit that calls one to the work moves upon the church, to send out the brother with all the Gospel and Church authority; the importance of all this will be felt, when we consider that without an active and living ministry Gods pure cause languishes, but with it under God his cause prospers and truth shines more brilliantly. Respectfully submitted.

Wm. C. THOMAS.

Association adjourned to hear preaching at 11 o'clock. Service by Elder Elijah Moore.

2 o'clock P. M.

Association convened. Prayer by Elder J. M. Herring.

2nd Report on the State of religion in Our church. Read and adopted.

DEAR BRETHREN,

The subject upon which I am ordered to write by you at this time, is a vital question to us, and I confess at this crisis of affairs in our nation we scarcely know what to write. We will say however that not withstanding we see and believe a strong effort is making to overturn our Holy Religion by our enemies, yet in the midst of the wreck of Governments some features of our holy religion, as a polar star tower above the dark commotions sufficient not only to console but guide the wayfaring man. For when we consider the comprehensive meaning of the word and compare that with the action of our churches generally in the Southern Confederacy, we consider that a most firm reliance on God, the ruler of the universe, and the God of Battles, has seldom ever been apparent in the churches in any nation, while the individual members seek out and strive to relieve the wants of the Widow and orphan. Unholy as is the crusade against us, and sad as it is to meet it, Pastors and people seem to be more engaged in defending our Holy institutions than hunting out and adding to the fold the wandering sheep, and notwithstanding this, we hear of and see glorious Revivals and in-gatherings into the churches, for which we bless God and pray and believe he will sustain us according to his promise. Respectfully submitted

S. BRYANT.

3rd Report on Indian missions Read and laid on the Table.

4th Report on Foreign Missions Read and adopted.

DEAR BRETHREN,

The great command given by christ to his apostles was—go ye into all the world and preach my gospel to every crea-



ture, he that believeth and is Baptized shall be saved, he that believeth not shall be damned. We believe that this command did not only apply to the then living apostles, but to all of the true followers of Christ for all time to come. We then who have professed to be his children, his messengers, his followers, his apostles, have by thus professing assumed the agency of obeying and executing this command. To us then Christ has ever looked and will continue to look, to carry out this great command as he designs we should do, and he will hold us responsible for the non-performance of our respective duties. How important then it is for us to aid and assist in every possible manner that we can, in sending the gospel of our blessed Master to earth's remotest bounds, by it all nations of the earth who receive it are civilized, enlightened, christianized, saved. The good effects of the gospel in Heathen nations are beyond the computation of man; then let us ask ourselves this question, what have we done and what are we now doing? It is true we have sent out some Missionaries, Bible, Tracts, &c, and contributed of our money to Christianize the Heathens, and we have every reason to believe our labors and efforts thus far have been blessed. Are we now satisfied? no! let us do more. Brother Dickerson Phillips who was sent to Africa from this Association, and from this church, when last heard from was doing a good work; he demanded of us, more help. Now Brethren, let us all look well to this matter, and discharge our several duties as we ought. Respectfully submitted.

C. W. TAYLOR.

*5th Report on Instruction of Colored People Read and adopted.*

DEAR BRETHREN,

We think it is the duty of all Slaves to attend places of public worship as often as they can, when there should always be a place especially for their accommodation, we also think our Ministers should preach set sermons to them often as they can, and in those sermons set forth in as plain and concise a manner as possible, the origin and history of their race, and that it was the design of the Creator that they should occupy the sphere in which they are now placed, and then briefly contrast their present condition with the low and degraded state of Barbarism in which they are every where found while free. This we think would have a tendency to reconcile them now fully to their present condition as Slaves. Then instruct them from the plain teachings of the New Testament, in reference to their duty to themselves, their masters and their God.

Respectfully submitted,

THOS. M. CAROTHERS.

Appointed correspondence to our Sister Associations (viz:)

Chickasaw, Bros. J. J. Andrews, G. C. Johnson H. P. Berry, A. J. Forrester, G. W. Smith, A. Payne, D. W. Andrews and J. J. Andrews, to write Letters

Bear Creek.—Bros. W. E. Estes, J. M. Williams, A. L. Eaves, W. F. Livingston, R. M. Borum, J. M. Cook and Bryant, to write Letters.

Aberdeen.—Bros. N. Taylor, and J. H. Jackson, to write Letters.

Tishomingo.—Bros. S. Bryant, W. J. Thomas, John Keys, J. J. Andrews, T. M. Carothers, J. J. Land and Brother W. J. Thomas,

to write Letter.

Appointed our next Association, to be holden with the Poplar Springs Church in Pontotoc County, Mississippi, beginning on Thursday before the 1st Sabbath in September 1862.

Elected Elder W. C. Thomas, to preach the Introductory Sermon, Elder W. J. Thomas, Alternate.

Adjourned till to-morrow morning.

Saturday morning, 8 o'clock,

Association convened, prayer by Elder J. J. Andrews.

Executive committee Elected viz:

Bros. G. C. Thomason, B. Jackson, John Keys, T. M. Carothers, H. P. Berry.

Report of committee on Documents. Read and adopted (viz):

In examining the letter from the Richmond Church, we find that a complaint is made against the Town Creek Church, for receiving into her fellowship certain persons who have been regularly Excluded from the Richmond Church, and that too, without any effort being made by said persons for reconciliation or restoration to the Fellowship of said Richmond Church; we therefore recommend the Association to appoint a select committee of 12 to labor with the Town Creek Church, if possible to bring about a reconciliation and report at our next Association.

In the Letter from New Prospect Church, we find that a pledge previously made, to pay a certain amount of money at this Association, is repudiated. We, your committee believe that it is very wrong for Baptists to repudiate the payment of a debt which they have pledged themselves to pay. Therefore we recommend the Association to request that church to reconsider her act in that particular.

The Union Meeting of the 1st. District to be holden with Shilo Church, Tuesday before the 1st Sabbath in August 1862, Elder S. Bryant to preach 1st sermon.

Elder J. M. Herring, Alternate.

Correspondence to 2d District.

Elders Herring, Rice, D. Richards, and Bros. S. Johnson and E. Estes.

#### ESSAYS.

J. J. Long, Same subject—referred.

Elder R. Rice, duties of churches to their Pastors.

S. Bryant, what constitutes Christ's Kingdom on Earth.

D. W. Andrews, Temperance.

Bro. G. S. Stevens, Vocal music.

Elder W. C. Thomas, Is the acts of one Church binding on another in matters of Discipline.

#### QUERIES.

1st. Is it right to tolerate a church in receiving members, who were excluded from a sister Church, without any effort for restoration?

2d. Does it portray a christian spirit to be engaged in, or to tolerate a Mob Company, if not should a Brother so engaged be reported to the church?

3d. Is the Church and Kingdom the same?

4th. What are some of the strongest evidences that a man is still of the world?

5th. What are some of the strongest evidences of real conviction?

6th. At what point does an individual experience regeneration?

The Union Meeting of the 2nd. District, to be holden with New Prospect Church, Thursday before the 4th Sabbath in July 1862, Eld. A. L. Stovall to preach, 1st, sermon, J. F. Patton alternate.

### ESSAYS.

A. L. Stovall, Faith.

Wm. J. Thomas, call to the ministry; C. Pomeroy, ministerial Education; J. J. Andrews, final Perservance of saints; J. F. Potter, Importance of studying the scriptures; Wm. Young, Atonement; E. B. McNeil, Importance of Sabbath Schools.

Wm. Fuqua, Benefits arising from Prayer Meetings.

S. B. Pegues, Youthful piety.

J. O. R. Ward, Temperance.

B. Jackson, Duty of Deacons.

A. D. McNeil, Singing in Church.

J. W. Smith, duty of Church members to their Pastors.

E. F. Jackson, the doctrine of forgiveness.

All of which is Respectfully submitted.

S. W. BUTLER, Chairman.

Committee appointed to Labor with the Town Creek Church viz: Bros. W. T. Livingston, S. Bryant, S. W. Butler, R. Rice, John Keys H. P. Berry, J. W. Smith, W. J. Thomas, J. O. R. Ward, A. Payne, T. M. Carothers, J. J. Andrews.

Report on Bible Cause, Read and Adopted.

DEAR BRETHREN.—The Bible Cause is that which should interest every christian and particularly our denomination as such. But in this short report we cannot enter into an elaborate discussion of the subject, for present economy suggest the propriety of short Reports.

1st. Then we say we fear that there is to some extent a neglect of close Bible Reading. 2dly, that we fall short of interest in what is read; as a remedy against light reading, I would suggest that we search the Scriptures daily, and thereby become acquainted with our relations, that we sustain to each other and to God, that it is the duty of all men to read and investigate the Bible, in order that they may understand their true condition, and that it is our duty as christians to circulate the word of God and its teachings to all the destitute, in accordance with the command of our Lord Jesus Christ as left upon Record. Respectfully submitted.

R. RICE.

RESOLVED.—That our treasurer B. Jackson, be authorised not to collect monies on Bonds or notes only optionary with the Bond maker for 12 months, and then only one years interest.

Report of executive committee, read and adopted, viz: The Executive Board of the Judson Association, met at Bro. B. Jackson, Jan; 12th 1861.

Read a report from W. J. Thomas on Home Missions for Labor in the field since the last Association, 1 month and 28 days at 40 Dollars per month

\$77.33

Balance due him as per Minutes last year	25.00
Cr.	\$102.33
By amount from Guntown Church	40.00
By amount from Macedonia Church	12.00
By amount from Uclatubba Church	9.50
Amount brought down	61.50
Balance due Bro. Thomas	\$10.83

THOS. M. CAROTHERS, Chairman.

## Report of Treasurer Read and adopted viz:

B. JACKSON.

In ac't with the Judson association.

Sept. 1860 To cash in hand	11.82
Pledges—Hopewell	15.00
Richmond	10.00
Poplar Springs	15.00
Uclatuba	4.00
Guntown	10.00
P. Moore	1.00
Unity	2.00
Tupelo	10.00
H. P. Berry	1.00
	\$108.82

For minutes 1860	51.75	
Paid Macedonia Church	5.00	
W. J. Thomas:	2307	79.82
Cash on hand		\$29.05

B. JACKSON, Treasurer.

## Report of Financial Committee Rec'd and adopted, viz:

Received for minutes	\$29.05
Pledges paid by Churches	62.00
Total amount brought down	96.65

THOS. M. CAROTHERS, Chairman.

## Report on Essays Rec'd and adopted.

- 1st. On ministerial Education, W. C. Thomas.
- 2nd. On Ministerial gifts, A. L. Stovall.
- 3d. On Home mission, W. J. Thomas.
- 4th On state of Religion in the churches, B. Jackson.
- 5th On Indian Mission, J. J. Andrews.
- 6th On Foreign mission, C. Pomeroy.
- 7th On Bible cause, T. M. Carothers.
- 8th On Temperance, D. W. Andrews.
- 9th On Instruction of Blacks, A. J. Perresten.
- 10th On Sabbath Schools, R. Rice.
- 11th On Support of the ministry, Wm. Hood.
- 12th On Vocal music, S. Bryant.
- 13th Called to the Ministry, J. M. Herring.
- 14 On Youthful Piety, S. B. Paines.
- 15th On Christian Deportment, C. W. Taylor.

J. M. COOK, Chairman.

WHEREAS, The disruption of our country (the late United States) has involved us in civil war, and our neighbors, friends and children have been called, by the struggles and shrieks of freedom and patriotism, to shoulder their guns to the rescue, and believing that the

"Omnipotent God" aids and guides the destinies of nations as well as individuals and further believing that Prayer is the grand and only lever by which the goodness—mercy and protection of God can be moved to the support and protection of a people: Therefore be it—

*Resolved*, 1st. That this Association devote one half hour each day, during its present session to prayer to "Almighty God" for our country, our Rulers, Officers and soldiers.

*Resolved*, 2nd. That this association recommend to all the churches composing it, that precisely at 10 O'Clock every Sunday morning, the members convene at the Church or private house and offer up their united petitions for the preservation—safe return and conversion of our neighbors, friends and children, who are or may be upon the tented field—

*Resolved*, 3d. That this association recommend the second Friday in Sept as a day of Fasting and Prayer for our country and for the speedy recognition of her independence.

*Resolved*, 4th. That while we devotedly cherish the true spirit of missions as taught in the New Testament, to-wit: that they who preach the gospel should live of the gospel &c. Yet under the present oppressive crisis that we, the Ministers of this Association resolve to make large sacrifices and strive under God to supply all the destitute portions in our bounds for the ensuing year, as a voluntary and free offering to God, not debarring themselves however from the right of receiving all such donations as may be gratuitously offered them.

*Resolved*, That we desire to share an interest in the prayers of all the dear brethren and sisters everywhere.

*Resolved*, That the laity within the bounds of this association are requested to remember our ministerial brethren at a rich throne of Gods grace to sustain and help them.

*Resolved*, That this body tender their sincere thanks to the brethren and friends of the Hopewell church for their kind hospitality during this Association.

*Resolved*, That the thanks of this body are hereby tendered to the Moderator and Clerk for the faithful manner in which they have discharged their duties

*Resolved*, That we still regard Brother C A Marshall as the guardian of brother S. Moore's orphan children, and that our ministers bring the subject of their support before their churches during this year, and hand over to brother Marshall anything the church may do for them.

After Reading the minutes the Brethren united their voices in a song of praise—took the parting hand, united in prayer and were dismissed.

C. W. TAYLOR, Clerk.

W. C. THOMAS, Moderator.



## Statistical Table.

[illegible]

MINUTES.

OF THE

ELEVENTH SESSION,

OF THE

*JUDSON BAPTIST ASSOCIATION,*

HELD WITH THE

CENTER HILL CHURCH,

ITAWAMBA COUNTY, MISS.

ON THE 3rd, 4th, 5th & 6th DAYS OF SEPT. 1863.

VERONA TIMES JOB OFFICE.

VERONA, MISS.

1863.

*J. T. Potter*

100/100

# MINUTES, OF THE JUDSON ASSOCIATION. O

The Messengers composing the 11th session of the JUDSON ASSOCIATION of Baptists, convened with the Center Hill Church, Wamba County, Miss., on Thursday before the first Sabbath in September 1863.

The Introductory sermon was preached by Elder A. L. Stovall, on 1st Pet. 5th chapter, latter clause of 5th verse: *Be clothed with humility: for God resisteth the proud, and giveth grace to the humble.* Theme, Humility.

The Association, after prayer by Elder Wm. Hood, appointed Elders W. C. Thomas and G. D. Russell to read the letters. The letters from 15 churches were read and contents noted. The following brethren—without letters,—after giving satisfactory evidence of their election, were invited to seats, viz: Montachie Creek, J. A. Files; Uciatub, bro. John Keys; Zion, bro. J. Morris. Association organized by electing Elder A. L. Stovall moderator, G. B. Smith Clerk, and bro. R. M. Borna Treasurer.

By motion invited visiting ministers and brethren to seats.

Called for petitionary letters.

Appointed a committee on devotional exercises, — Brethren J. Smith, W. F. Livingston and Job Springer, together with the pastor and Deacons of Center Hill church.

Appointed a committee of arrangements, — Elder W. C. Thomas, brethren John Keys, J. Files, C. A. Marshall and J. H. Knott.

Adjourned to meet at 8 o'clock Friday morning, prayer by Elder W. C. Thomas.

Friday, 8 o'clock A. M.

Association met pursuant to adjournment. Prayer by Elder A. Forester.

Called for the report of committee on arrangements; Report read and adopted.

Appointed a committee to write on the state of Religion in the bounds of the Association, viz: Elders W. C. Thomas and J. J. Andrews; and on Temperance, O. G. B. Smith.

Report on the state of Religion in the Army read and adopted [see Appendix A]

Appointed a committee on Finance, viz: Brethren George Phillips, John W. Smith and Thomas Whitesides.

Appointed a committee on Documents, viz: Elder J. J. Andrews, Walton, S. W. Butler, W. Mallens, W. Hartsfield and Files.

By motion invited to seats Elder G. D. Russell and Bro. R. E. Foster, as visiting brethren from our sister Aberdeen and Tippecanoe Associations.

Called for Correspondence from the sister Associations.

Called for the reading of the Circular, which was written by Elder A. J. Forester. Circular read and adopted. Association granted Elders W. C. Thomas and A. J. Forester to assist the Clerk in

Transcribing the circular.

Report on Documents read and adopted.

Resolutions respecting the plan of sending a missionary to the Army to preach the gospel, called for, read and adopted. Appendix E.

Called for report on Finance; Report read and adopted. (See Appendix B.)

Association granted Elder Herring and Bro's R. Johnson — Morris leave of absence.

Association adjourned till 9 o'clock Saturday morning; Prayed by Elder A. J. Forrester.

Saturday morning 9 o'clock  
Association met pursuant to adjournment; Prayer by D. Lewis.

Appointed the Union meeting in the first District, to be held with the Hopewell church, commencing on Friday before the first Sabbath in July 1864. Elder W. Hood to preach the introductory sermon. O. G. B. Smith alternate.

Appointed the Union meeting in the second District to be held with the Poplar Springs church, commencing on Friday before fourth Sabbath in July 1864. Elder E. Moore to preach the introductory sermon. Elder A. J. Forrester alternate.

Appointed the next association to be holden with Pilgrim's church, commencing on Thursday before the first Sabbath September, 1864; Elder W. C. Thomas to preach the introductory sermon. Elder A. J. Forrester alternate.

Elder A. L. Stovall was elected to write the Circular for 1864. Elder E. Moore alternate; the writer choosing his own subject.

Called for Treasurer's report. Report read and adopted. (See Appendix C.)

Association ordered the Clerk to have printed as many copies of the Minutes as this and last years' bound added, will purchase and that, if a proof-sheet of the proceedings of the Association 1862 can be procured, he shall append the same in an abridged form; and that the Clerk reserve twenty-five dollars for his expenses. Ordered also that the Clerk superintend the printing, so that Bro's C. A. Marshall and R. M. Borum assist him.

The Clerk was ordered to distribute the Minutes in first, and Elder J. J. Andrews in the second district.

By motion invited Bro. Oliver to a seat with us as a visiting member from our sister Tishamingo Association.

Appointed Correspondents to the Chickasaw Association, viz: Elders E. Moore, J. J. Andrews, A. J. Forrester, and J. F. Potts. Elder J. J. Andrews to write the letter.

Appointed Correspondents to Bear Creek Association, viz: Elders W. C. Thomas, S. Bryant and Bro's A. L. Evans, C. A. Marshall and Elder W. C. Thomas to write the letter.

Appointed Correspondents to the Aberdeen Association, viz: Elders W. C. Thomas, A. L. Stovall, S. Bryant, W. Hood and Bro. A. Robertson; Elder S. Bryant to write the letter.

Report on the state of Religion in the bounds of this Association.



...and adopted. [See Appendix D.]  
...granted Bro. O. G. B. Smith till our next annual  
...write a Temperance  
...appointed Elders Forrester and Stovall to prepare  
...of the death of our much beloved  
Johnson and Gentry.

...ordered, as our much beloved Bro. J. J. Andrews, a  
...regular ordained minister in the Judean Association in good  
...will shortly visit Gen. Lee's army in Virginia, that the  
...furnish him a certificate setting forth his usefulness as a  
...minister of the Gospel, and that this body recommend him to la-  
...in the 2nd and 11th Regiments of Mass. Vols. Assigned by  
...to be held Moderator and Clerk.

### RESOLUTIONS

Resolved, Since God in his providence and wisdom has removed  
by death our beloved brother Elder P. Gentry, that we take this  
method of expressing our high appreciation of him as a man, a  
Christian and a minister of Christ.

A. L. Stovall.

A. J. Forrester.

Resolved, that we recommend that a public collection be taken  
on Saturday to supply the soldiers of the army with a preached  
Gospel; and that we request the ministers of the different congrega-  
tions, or some efficient brother, to lay the cause fairly before  
our congregations, at the earliest practicable period, to raise  
funds for the same object, and furthermore that five brethren, viz:  
A. Marshall, G. M. Phillips, W. Vincent, J. W. Smith and John  
be a committee to receive the funds, to employ the Mission-  
ary copy and to direct his mind to the proper field of labor.

Resolved, that the thanks of this body be hereby tendered to  
the Moderator and Clerk, for the faithful manner in which they  
have discharged their respective duties.

Resolved, that the thanks of this Association be tendered to the  
brothers and friends of Center Hill church for their kindness and  
hospitality.

Association then joined in singing a sweet song and gave each  
other the right hand of fellowship and brotherly love, in which  
there was great feeling manifested. Association adjourned; Prayer  
by Elder E. Moore.

O. G. B. Smith, Clerk.

A. L. Stovall, Moderator

## C I R C U L A R

*The Atonement through Christ Jesus, the Father's drawing sinners to Him, with manner and means employed: The only way that the sinner can be saved.*

Text.— *No man can come to me, except the Father, which hath sent me, draw him: and I will raise him up at the last day.*

1st John, 6th ch. 44th verse.

The Father hath sent his son. One of the great mysteries of our religion; is the Father's sending his son, and his advent into the world. Well might the apostle, with all his learning, gifts and inspired powers of mind exclaim, "great is the mystery of Godliness, God manifest in the flesh." This illustrious event had long been predicted and promised of the Father. The earliest intimation of divine mercy referred to, is in Gen. 15th ch. "and I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel." And Gen. 49. 10, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, till Shilo come, and unto him shall the gathering of the people be." God in the flesh. Isaiah introduces it with wonder; ch. 7. 14. Behold a virgin shall conceive, and shall bear a son and shall call his name Immanuel; and again ch. 9. 6. in his anticipation he breaks forth, "Unto us a child is born, unto us a son is given, the government shall be upon his shoulders, and his name shall be called Wonderful, Counselor, the Mighty God, the everlasting Father, the Prince of Peace. Micheal 5th. 2. in contemplating this event looks to Bethlehem, "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from old, from everlasting." Age after age rolled on, say 4000 years passed away when a song is heard which echoed and reverberated over the favored plains of Bethlehem. Angels hovered over them, "Unto you is born this day in the City of David a Savior, Christ the Lord." Luke 2. 11. Wherefore, when he cometh into the world; he saith, "Sacrifice an offering thou wouldst not, but a body hast thou prepared me, Heb. 10. 5. Gal. 4. 5. When in the fulness of the time had come God sent forth his son made of a woman, made under the law, this august person was the Son of God. Angels are also called sons of God; likewise are all the saints called sons of God, but Christ is the only begotten of the Father. The doctrine clearly teaches the pre-existence of Christ. He was sent by the Father, and from the Father, he had glory with the Father before the world was. It is also evident that Christ essentially partakes of the nature of Deity, that he is really divine, and of the essence and glory with the Father. The brightness of his glory and the express image of his person who will deny? "That he thought it not robbery to be equal with God; that he is over all, God blessed forever." But the Son of God

was sent. Enshrined in our nature the divine glory had dwelt in the tabernacle; but now it became embodied, clothed with our humanity, allied by a most inexplicable union to our nature. Hence the peculiar phraseology of that text 'made of a woman,' not born in the usual way, of a woman, but made: "The seed of the woman," "a virgin shall conceive." We would do well to read the inspired account, Luke 1, 35. Woman the first in the transgression is thus signally honored in the divine conception of the world's redeemer; thus the conception of Christ was holy, so that he was perfectly free from all moral defilement and human depravity. "Made under the law." Hence he was subject to the divine law; as a man he was under the moral law, bound by those precepts of pure equity which are righteous, just and good; as a Jew, he was under the Levitical law, and bound to observe its rights, offerings and sacrifices. He was born under them and lived and fulfilled them, hence the law, as it regards himself, made no demand against him, Gal. 4, 45. And the law is not of faith; but the man that doeth them shall live in them; but as a surety for man he was made obnoxious to the curse of the law, which man had violated. Hence the text used in Gal. 3, 15, Christ hath redeemed us from the curse of the law." Why thus? "To redeem them that were under the law." Now in this text we are supposed to be under the law; then Christ as our surety must pay the debt to the law. "For as many as are of the works of the law are under the curse." Hence, Christ in becoming our redeemer must be accursed. Gal. 3, 13, Christ hath redeemed us from the curse of the law, being made a curse for us." We will in a few thoughts contemplate our immutable obligation to the law and our exposedness to its curse. The fact is undeniable; for if we had not been under the curse of the law, it follows that we could not have been redeemed from it. Our obnoxiousness to the curse of the law, supposes that we were previously under an immutable obligation to obey its precepts. Such is the fact; for we never can be freed from obligation to love either God or man, by any adventitious circumstance that may arise in the course of our existence. Sin does not free us from it any more than rebellion frees from an obligation to allegiance. Grace of course does not, for its office is to write the law of God upon the tablet of our hearts; and to put his peace within us. Thus under obligation to obedience, we have not kept the law, but violated it in all its parts. Every one may not have committed every species of evil so as directly to violate all of the divine commandment; but every one has departed from God in his heart; and violating the principle of obligation he is guilty of the whole law. Hence it is, that both Jews and Gentiles are under it. Having violated the divine law and come short of the glory of God, even when obedience has been partially rendered, we are veritably under the curse. Every law has a penalty annexed, or would not have force; it has both a blessing and a curse belonging to it, the one for the obedient, the other for the guilty; and as we are of the latter description we are under the curse. Let us

here examine into the import of these awful words "the curse." It is a punishment, which is to be inflicted by a power greater than man. The profane cursing of wicked men is expressive of nothing but their impiety, and malignant wishes towards others. But the curse of God's righteous law binds the sinner over to eternal punishment. A violation of the law of Moses was attended with awful threatenings, as may be seen Deut. 38, 15-19. Although these consisted chiefly of temporal evils, from which the sinner under the gospel may escape; yet he is under a spiritual curse which is far more dreadful. The sinner is to be cast out of God's favor and presence forever, and to be abandoned to utter despair with the sentence "depart ye cursed into everlasting fire prepared for the devil and angels." The present life is only a respite, the wrath is still to come on all impenitent sinners, unless delivered by Jesus who delivered us from the wrath to come.

As the Savior was sent to do the Father's will, so he sends out his disciples to do his will; this is his will, that the world should hear the gospel, and that the believer should be saved and the unbeliever should be lost, Mark 16, 25-26. His word must go forth and shall not return unto him void; it shall accomplish its pleasure and prosper in the thing whereunto it was sent, Isai. 55, 11, Not by might nor by power, but by the word and spirit of the Lord; the foundation has been laid by Christ and he will bring forth the headstone and these shall be crying Grace, Grace unto us. Therefore the instrumental cause is the word of God; James 4, 1. "Of his own will begat he us with the word of truth: its ministration, and reading, by serious scriptural conversation, sanctification, affliction, and serious meditation." The efficient cause is the Holy Spirit attending these means of grace, making them effectual. The word of God is the sword in the hand of the Spirit, Eph. 6, 1. "The sword of the spirit which is the word of God." Heb. 4, 12. The word or sword in the hand of the Spirit is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow, and is a discernor of the thoughts and intents of the heart. He (the Spirit) does act as a reprover, 1st John, 16, 8-10. "And when he comes he will reprove the world of sin, and of righteousness, and of judgement &c. Of sin because they believe not on me, of righteousness because I go to my Father and ye see me no more. The ministration of the Spirit is glorious, for when he goes forth taking the things of Christ, showing them to sinners he causes the word to act as a mirror, that the sinner may see his own image charging the heart, even by the spirit of the Lord. 2nd Cor. 3, 18. But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord." Having shown what it is to be drawn to the Father, and the means and manner, let me ask, do you now believe, or have you been drawn to Christ by the spirit of the Father? If you have, you are born of God; John 5, 1. Whosoever believes that Jesus is the Christ, is born of God. Have you

the evidence that you believe? Gal. 5, 6 "Faith worketh by love." Acts 15, 9, God purifies the heart by faith. 1st John 4, 7, "Beloved let us love one another, for love is of God; and every one that loveth is born of God and knoweth God." "He that believeth on the Son of God hath the witness in himself." Rom. 8, 16, The spirit itself beareth witness with our spirit that we are the children of God." Rom. 8, 14, For as many as are led by the Spirit of God, they are the sons of God. 1st John 5, 3, For this is the love of God, that we keep his commandments, and his commandments are not grievous; if you have these you are drawn of the Father to Christ, and are born of God; you love him because he first loved you. You take pleasure in loving and fear to offend. We having these evidences that all such are the children of God through faith, as it is written John 5, 15 That whosoever believe in him should not perish, but have everlasting life. Hence the text "I will raise him up at the last day." The life given them by Christ is, to continue without end of being. John uses the word 'eternal' meaning the same as 'everlasting.' John 10, 29 "And I give them eternal life and they shall never perish, neither shall any pluck them out of my hand; my Father which gave them me is greater than all; and none is able to pluck them out of my Father's hand." Who are 'them' mentioned here believers? Thus Christ gave unending life, and most solemnly pledges himself and the greatness of his Father, who gave them to him that they should never perish. Giving them full assurance because of the power of the Father to keep good his word is greater than all; and of his ability they need no fear, for none is able to pluck them out of his hand. Then why should we fear, or doubt his promise when he has thus pledged himself? He is willing, able and cannot lie. Rom. 8, 38 39, "Nay, in all these things we are more than conquerors, through him that loved us." Paul speaks here with assurance that after darkness had spent its store, there was still power with God, for he says, "We are more than conquerors, for nothing can harm us in the hand of God; for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Again 1st Peter 1, 5, Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Corresponding with the text "I will raise him up at the last day," is a day to which all others have reference, that time shall be no longer. 1st Thess. 4, 16, "For the Lord himself shall descend from heaven with a shout, with a voice of an archangel, and with the trump of God and the dead in Christ shall rise first; then we which are alive and remain shall be caught up with them in the clouds to meet the Lord in the air; so shall we ever be with the Lord, if this text is made good: 'I will raise them up at the last day.' The dead believers are raised to meet the Lord in the air, then the living ones; so shall we ever be with the Lord. Simter, in conclusion, I have a word from God to you. See that ye refuse not him who speaketh." The Scriptures address

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themselves to you as in Isaiah 55, 1, No every one that thirst  
come ye to the waters &c, and in the 7th verse. Let the wicked  
forsake his way, and the unrighteous man his thoughts, and  
him turn to the Lord and he will have mercy upon him, and to  
God and he will abundantly pardon John 7, 37, 'Jesus stood  
cried saying: if any man thirsteth let him come to me and drink  
Rev. 22, 17, 'and the spirit and the bride say come, and let  
that heareth come, and let him that is athirst come, and whosoever  
will let him take the water of life freely. Luke 14, 16-24 contains  
the parable of the gospel supper, where all things are represented  
as being ready, and an invitation to come; but they began to make  
excuses; impenitent sinner, if you are lost it will be because  
you have no will to be saved on gospel terms. Acts 7, 51, Ye  
necked and uncircumcised in heart and ears, ye do always resist  
the Holy Ghost, as your fathers did so do ye. Acts 13, 40-41,  
ware therefore lest that come upon you which is spoken of in  
Prophets, behold ye despise and wonder and perish, for I was  
work in your days, a work which ye shall in no wise believe  
though a man declare it unto you Jesus is held up to you in  
gospel, John 3, 36, "He that believeth on the Son hath everlasting  
life, and he that believeth not on the Son shall not see life, but  
the wrath of God abideth on him.

Finally Brethren, I find nothing in the text to indulge in  
idleness. Eccles. 1, 5, As thou knowest not what is the way of  
Spirit. "In the morning sow thy seed and in the evening withhold  
not thy hand, Ez. 37. Are you carried by the hand of the  
Lord in the spirit into the valley of dry bones, do not stop to ask  
these dry bones can live, but lift up thy voice and prophecy upon  
these bones, aye dry bones hear the word of the Lord, the Lord  
God may be pleased to put breath into them that they may live.  
He that observeth the wind shall not sow, and he that regardeth  
clouds shall not reap Ps 126, 5, "But they that sow in tears  
shall reap in joy." And they that turn many to righteousness  
shall shine as the stars forever and ever; for God will cause each  
one to return with joy, bringing his sheaves with him. So be  
faithful unto death, and this shall be your sure reward in the  
glory world at last. Amen.

Submitted to the Association by

A. J. FORESTER

### APPENDIX A.

We, your Committee to report upon the state of religion in the my, beg leave to say that we have not the means of giving an accurate statement, but from what we have learned the news is of a cheering character, from many parts of the army.

From Gen. Johnson's army we learn the Lord has blessed them very largely in the conversion of many soldiers; and also from Gen. Bragg's army the news is still more favorable: that the Lord is pouring down his blessings upon them most abundantly in taking and converting sinners, and bringing them into the fold of Christ. Respectfully submitted,

W. C. Thomas.

### APPENDIX B.

We, your Financial Committee, beg leave to report that the money from nineteen churches for Minutes have been received as. [ See Statistical Table. ]

G. M. Phillips, Ch'm.

### APPENDIX C.

R. M. Borum,

In Acc't with the Judson Association.

Sept. 1863. — Amt. Rec'd for Minutes, .....	93.50.
“ on hand, .....	40.00.
Total, .....	133.50.

### APPENDIX D.

We, your committee to report upon the state of religion in the bounds of this Association, beg leave to say that from the letters and other sources of information, we see that the Lord has blessed in several neighborhoods; still there seems to be destitution in other neighborhoods and churches, owing to the sad and dangerous raids of our enemies. We urge upon the brethren not to forsake the “ assembling of themselves together,” and try to procure pastoral aid, to support them as God in His providence may prosper them. And also to our ministering brethren, in view of their obligations to God, the dear cause of our Heavenly Master and the worth of immortal souls, to use all reasonable efforts to supply our destitute churches and neighborhoods. All of which is respectfully submitted.

# Statistical Table.

Minute Fund.

Total No

Females.

Males.

Blacks.

Dead.

Excluded.

Dis'd by Letter.

Restored.

Rec'd by Letter.

No. Baptized.

Ordained Ministers marked (O)  
Licentiates " (L)  
Absentees " (A)

CHURCHES. POST OFFICES. MEETING. NAMES OF MESSENGERS.

Hopewell	Woodlawn	1	sub	W. C. Thomas(O), Tho's Whitesides, W. Harbison.	119	9	0	4	0	2	16	53	59	126	12	00	
Boguelala	Moorestville	3	do	Dennis McCarthy, A. Stone, G. M. Phillips.	00	0	4	0	0	0	0	0	0	0	44	5	00
Center Hill	Verona	4	do	C. A. Marshall, J. G. Partlow, P. B. Fowler.	00	0	1	0	0	4	3	9	28	47	5	00	
Macedonia	Moorestville	3	do	John L. Lang, W. Vinson, J. W. Johnson.	2	1	0	1	0	3	0	8	17	23	3	25	
Shilo	Ozark	1	do	S. Bryant (O), P. C. Crow, W. F. Livingstone.	00	0	0	0	0	0	0	6	13	19	3	00	
Unity	Guntown	2	do	J. M. Herring, R. Johnson.	00	0	0	0	0	4	1	26	25	52	2	00	
Town Creek	Shannon	1	do	W. Hood (O), W. Mullins, J. R. Bristow.	00	0	0	1	0	1	3	6	7	16	2	00	
Richmond	Richmond	1	do	O. G. B. Smith(O), W. E. Estes, Job Springer.	30	5	0	2	0	1	18	17	48	83	7	00	
Poplar Springs	Poplar Springs	3	do	J. J. Andrews (O), J. F. Potter (L) J. Owen.	29	1	0	2	4	1	9	57	92	158	13	00	
Pilgrim's Rest	Old Town Creek	1	do	A. L. Sivall (O), W. M. Fuqua (L) J. W. Smith.	0	0	0	0	0	0	5	25	42	72	4	00	
Guntown	Guntown	3	do	J. H. Knott, W. Leaster, L. W. Butler.	0	0	0	4	0	1	0	19	31	50	5	00	
Friendship	Guntown	3	do	J. Boren (L) A. L. Evans, W. M. Baily.	20	3	0	1	0	4	0	31	50	81	5	00	
New Prospect	Ellistown	4	do	W. Funnam, W. Bridges (L) L. Weeson (L)	0	0	0	0	0	2							
Liberty	Bigby Fork	4	do	D. W. Andrews (O) D. Ridings E. Walton.	9	1	0	0	0	1	18	57	27	102	5	00	
Pleasant Valley	Chesterville	4	do	A. J. Gayle, E. Moore (O) H. D. Hubbard.	0	0	0	0	0	3	2			84	2	00	
Montaches Crk	Fulton			J. Files, J. Cook, S. Johnson.	0	0	1	0	0	8	9	12	35	56	3	00	
Uclatmba	Guntown			J. Keys, J. M. Thomas, J. Armstrong.	0	0	0	0	0								
Zion	Verona			James Morris.	0	0	0	0	0								

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# A B S T R A C T OF THE PROCEEDINGS, OF THE JUDSON ASSOCIATION. for 1862.

Note.— The Minutes for 1862 were destroyed by the Federals, during a raid made in December last; the Association at its present session ordered an Abstract published, which is here presented.

The Messengers composing the 10th session of the JUDSON ASSOCIATION of Baptists, convened with the Poplar Springs Church Pontotoc County, Miss., on Thursday before the first Sabbath in September 1862.

The Introductory sermon was preached by Elder W. C. Thomas; after which Elder W. C. Thomas proceeded as Moderator and appointed Elder A. L. Stovall and C. A. Marshall to read letters from the churches. Association then organized by electing Elder A. L. Stovall Moderator, Bro. O. G. B. Smith Clerk, and Bro. R. M. Birum Treasurer.

The following Report and Resolutions comprise the only matters of chief interest passed at this session:

Investigating committee being called on, reported as follows: We beg leave to report that we have examined all the testimony from both of the said churches, and believe that the Richmond church has no just grounds of complaint against the Town Creek church, for the following reasons:

It appears from the testimony that when those members made application to the Town Creek church for membership, that the Town Creek church sent delegates to the Richmond church to ask them to show cause, if any they had, why the said members should not be received into their church fellowship. We think the Richmond church erred in failing or refusing to hear them; ought not now to complain. We therefore request the Richmond church to withdraw her complaint against the Town Creek church.

## RESOLUTIONS.

Whereas, the Southern States in the exercise of their rights as sovereign States, in order to preserve their constitutional liberty and protection guaranteed to them by the fathers, have withdrawn from the Federal Government, and whereas the Federal Government has waged and is prosecuting an unholy war of invasion with the avowed object of subjugating and compelling the Confederate States to submit their policy in open violation of the constitution and every principle of justice, and whereas our statesmen, Officers and self-sacrificing soldiers have boldly and patriotically met the issue, and have thus far, under God, signally withstood the enemy, and whereas, we have so many evidences of God's goodness to us, and that "hitherto he hath helped us" and that we should continue to pray unto Him and trust Him

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J. Keys, J. M. Thomas, J. Armstrong,  
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Resolved, That we call on all Baptists to stand united, firm and true, heart and hand, to the cause of Liberty and Independence for which we are struggling; and furthermore, that we never vainly exult over any victories hitherto obtained or that may yet crown our efforts; but that all may tend to make us more humble and to strengthen the bonds of attachment to each other, and prompt us to a more judicious course of true economy; relying to a greater extent upon our own exertions, by home industry and a true support to all our various Southern Institutions; and furthermore, that we continue to pray to Almighty God for a cessation of hostilities, and that peace may soon be restored to us upon just and proper principles.

Resolved, Inasmuch as times have greatly changed since the brethren gave bonds for the benefit of beneficiaries, and for the relief of other necessities &c., that we instruct Bro. B. Jackson to write across the face of the bonds 'satisfied', and that the whole of the former proceedings do not again appear in our Minutes. Resolved furthermore, that Bro. B. Jackson be requested to return all monies that may have been received by him for the above object, if any.

Resolved, That this Association advise the churches to consent to the changing of the 1st Article of the Constitution, so as to embrace the words "or satisfactory testimony" inserted between the words 'churches' and 'certifying'.

Resolved, That the thanks of this Association be tendered to the brethren and friends of Poplar Springs church, for their kind hospitality during our stay with them.

After the reading of the Minutes, the brethren united their voices in a sweet song of praise, and with much brotherly affection took the parting hand, united in prayer, and were dismissed.

O. G. B. SMITH, Clk

A. L. STOVALL, Mod.

## CONSTITUTION.

We, the united Baptist Churches in the State of Mississippi, having been regularly dismissed by letters from the following Associations, viz: Aberdeen, Chickasaw and Bear Creek, have united for the purpose of maintaining and keeping the Order and Rules of an Association, according to the following plan:

Art. 1st, This Association shall be composed of members chosen by the churches in our Union, who, on producing letters from the respective churches, certifying to their election, shall be entitled to seats.

Art. 2nd, The letters from the churches are to express the number of white male and female members, number of colored members, time of meeting, number baptised, received by baptism, restored by letter, excluded or dead, since the last Association, the name of the Pastor and Post Office.



firm and independence, we never may yet be humble, other, and relying to industry and: and turner a cessant to us upon

by the name of the JUDSON Association, who shall have power to lord it over God's heritage, or infringe on any of the rights of the churches in Union; but shall be an adversary only for the common benefit of all the churches, and the further of the cause of our Redeemer.

The Association shall have power to exclude any church from Union, who may depart from the orthodox principles of the Union, either in faith or practice. [The fundamental principles adopted and believe, may be seen in our Abstract.]

4th, Every church in the Union shall be entitled to three delegates, and one additional delegate for every hundred members over one hundred. Should any church neglect to represent herself she shall state the reason in her letter to the next Association.

5th, New churches may be admitted into this body, who shall be received by letter and delegates. If found to be sound in the faith and in good order, the reception thereof, to be manifested by the Moderator giving the right hand.

6th, The Association shall be governed by Rules of Decorum of their own adoption.

7th, This Association shall annually elect a Moderator from among themselves, whose duty it shall be to see that the Rules of the Association are observed, and take the voice of the Association on questions properly brought before it; also a Clerk shall be elected, whose duty it shall be to take correct minutes of the acts of their kind Association.

8th, No query shall be received for the consideration of the Association until the church presenting it shall have made every effort to answer it to her satisfaction and failed to do it.

9th, The Association shall have a fund for the support of the same, which shall be raised by voluntary subscription of the churches, sent by their delegates, which money shall be deposited in the hands of the Treasurer chosen by the Association, who shall be accountable to the Association for all monies received by him as Treasurer.

10th, The Association shall in all cases be governed by a majority of the members present, except in the acceptance and admission of churches, which shall be unanimous.

11th, This Association will correspond with other Associations as may be agreed on while in session.

12th, It shall be the duty of this Association to appoint a Minister to preach the introductory sermon, with an alternate, at the succeeding session, also the time and place for the next Association.

13, No charge will be received against any church in our Union, only when established by a sister church.

14th, This Constitution may be altered or amended by any two-thirds of the churches comprising the body.

15th, Minutes to be read, and signed by the Moderator and Clerk, before the Association finally adjourns.

NOTE FUND  
OTAL No.  
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BALIZED

Hopewell	Wollawa	do	W. C. Thomas (O.)	J. Keyes (t)	R. M. Horton	1	50	1	3	15	107	3.00				
Centre Hill	Verona	do	C. A. Marshall	J. G. Farlow (t)	K. A. Armstrong	3	111	1	324	29	53	2.00				
Bozefield	Mooreville	do										1.50				
Monticello Creek	Fulton	do														
Wesleyville	Mooreville	do														
Sullivan	Ozark	do														
Salisbury	Gantown	do														
Town Creek	Shannon	do														
Fellow	Fulton	do	Wm. Hood	J. Bristol (t)	Wm. Mullen (t)											
Richmond	Richmond	do	O. G. B. Smith (L.)	Job Springer	L. Springer	3		2	514	31	48	2.00				
Tapeto	Tapeto	do														
Pleasant Valley	Chesterville	do	E. Moore (O.)	Wm. Ward	L. Phillips	1215	7	1	228	41	61	102	3.00			
Oak Hill	Pontolow	do	W. Young (t)	A. D. W. Neal	R. Pitts				411	32	47	90	3.25			
Poplar Springs	Poplar Springs	do	J. J. Andrews (O.)	J. Owen	H. P. Perry								4.45			
Flatbush	Gantown	do	W. J. Thomas (O.)	John Keys	T. D. Miller				519	19	38	67	3.00			
Clinton	Old Town Creek	do	A. L. Stover (O.)	W. N. Futna	Gentry				1	1	1	3	525	42	72	3.00
Gantown	Cann Creek	do	Two M. Carothers	1 S. W. Butler	A. Bailey				2	21	35	57	3.00			
Cann Creek	Birmingham	do	C. Pomeroy (O.)	W. H. Easley	(t) W. P. Fayer	5	9	8	625	48	75	148	6.00			
Friendship	Gantown	do														
Liberty	High Fork	do														
Vienna	Vienna	do														
Mount Gilman	Elliotown	do	C. C. Johnson (t)	N. Taylor	J. H. Jackson	8	2	1	3	4	19	42	1.50			
Elliotown	Elliotown	do	J. Davis (t)	T. C. Davis (t)	T. H. Grubb	21	2	5	20	73	93	2.50				
New Prospect	Elliotown	do	W. Putnam	W. Badger (t)	E. Brown (t)	2	3		11	25	35	1.7				

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NAMES OF MESSENGERS.  
Ordained Ministers marked, O.  
Licentiate

CHURCHES POST OFFICES. DAYS OF  
MEETING

